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ABSTRACT

The Universal Esperanto Association (UEA) association has two aims: to promote the use of the international language Esperanto, and to facilitate all relations, spiritual and material, among people, without distinction as to nationality, race, religion, politics, or language. This paper focuses on the contribution of the Esperanto movement to the furtherance of world peace and the bringing together of the peoples of the world. Its chief contribution toward this goal is its efforts to promote the use of Esperanto as a means of reducing and eventually eliminating what the UEA views as the crushing evil of language diversity, the chief if not sole cause of disunion in the human family. A universal language, namely Esperanto will contribute to the unity and brotherhood of humanity. The paper gives a detailed history of the Esperanto movement and its ideology and goals. Practical examples are provided of Esperanto's use for peacemaking and humanitarian purposes during the first and second World Wars. The cooperation and partnership of the Esperanto movement with UNESCO to help remove stereotypes and misrepresentations of people in the world's textbooks, and the various other activities, are discussed. (KFT)

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Universala Esperanto-Asocio

The work of the Universal Esperanto Association for a more peaceful world

Ulrich Lins

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THE WORK OF THE UNIVERSAL ESPERANTO ASSOCIATION FOR A MORE PEACEFUL WORLD

Ulrich Lins

1. THE ATTITUDE OF THE ESPERANTO MOVEMENT TO PROBLEMS OF PEACE AND UNDERSTANDING

According to the Constitution of the Universal Esperanto Association (UEA), the Association has two aims: first, "to promote the use of the international language Esperanto," and, second, "to facilitate all relations, spiritual and material, among people, without distinction as to nationality, race, religion, politics, or languages." The activities and achievements associated with the first of these two goals – in a more restricted sense recruitment for Esperanto – is for the most part outside the scope of the present survey. Instead, we shall be concerned with one specific aspect of UEA's activities in relation to the second goal, namely the contribution of the Esperanto movement to the furtherance of world peace and the bringing together of the peoples of the world.

We hope to show, first, that though the international language Esperanto is not yet officially accepted as a second language for all people, it has for a long time been a fully functional language capable of practical results precisely in the area of world peace, so important in the world today; and, secondly, that the very work for the promotion of Esperanto, organized mainly by UEA, is inextricably bound up, by its very nature, with the search for peace and international cooperation.

The idea of peace among states and understanding among people has accompanied Esperanto from its very beginnings. When the Jewish oculist Lazarus Ludovic Zamenhof (1859-1917) published the first textbook in his "lingvo internacia" in Warsaw in 1887, he regarded it as an attempt to realize the dream of his youth. In Bialystok, his birthplace, lived Jews, Poles, Russians and Germans. Their burning hatred for one another was a source of great torment to his young mind. "In such a town, more than anywhere else," Zamenhof later recalled, "an impressionable nature feels the crushing sadness of language differences and is convinced at every turn that the diversity of languages is the sole, or at least the chief, cause of the disunion of the human family, splitting it into hostile camps." For this reason, wrote Zamenhof, he decided that "when I am grown up, I will definitely do away with this evil."

The language owed its rapid and marked popularity – first among Russians, then among French and Germans, and gradually in other parts of the world as well – to the conviction that Esperanto could serve in the abolition of the evil of language diversity and so contribute to the brotherhood of all humankind. The idealistic drive of Zamenhof, coupled with the expressiveness of the language itself, served to raise the language in a surprisingly short time to a level that no other project for an artificial language ever achieved, namely to the rank of a genuinely living language.

The powerful emotional appeal contained within the belief in the fraternizing mission of Esperanto caused its initial adepts to devote relatively little attention to the essentially utopian elements in Zamenhof's thinking. Such considerations long remained subordinate to the simple fact that Esperanto satisfied the need for communication among a growing community of speakers, and that from the beginning it proved useful for practical purposes, regardless of the remoteness of the goals of the brotherhood of all people. In an age when feelings about international solidarity were still rudimentary, when competition between imperialistic powers was the order of the day and when only modest steps had been taken to work out the rules of arbitration in the solution of international disputes, it was not at all surprising that the supporters of Esperanto were inclined to overestimate the peacemaking role of their language, seeing it as an expression of the longing of mankind for unity.

Notwithstanding what outside observers regarded as too much attention to the linguistic roots of international discord, the speakers of Esperanto nevertheless understood that having people live in peace with one another required more than simply overcoming language differences. Zamenhof himself understood that a supranational language was not enough to bring the peoples of the world together. In his youth he was active in the Zionist movement, but later he resolved to go on to solve the problem of racial discrimination (which was what drove him to his activity) in a wider field. He devoted much of his energy to the development of a "neutral human religion," which would transcend all racial and religious barriers, calling on all people to recognize themselves first and foremost as individuals in the world of humanity and only secondarily members of some nation or religion. In *Deklaracio pri Homaranismo* (1913), Zamenhof gave definitive form to his guiding principles: the condemnation of national arrogance and pious hypocrisy and a plea for obedience to a basic, universally valid set of ethical rules. Even among the Esperantists Zamenhof was not very successful in gaining followers for his ideas. But one can see in current ecumenical thought and in recently intensified interreligious cooperation a belated partial effectuation of his dreams.

The first Russian speakers of Esperanto eagerly contributed to the dissemination of the ideas of Leo Tolstoy, whose plea for a religion-based reform of society and nonviolent resistance to the Tsarist regime they found completely in accord with Zamenhof's efforts for the brotherhood of humankind. On the other

hand, the extreme idealism of the pioneers of Esperanto in autocratic Russia was not wholly acceptable to people in western Europe. As Esperanto gained ground there, the leadership of the Esperanto movement was taken up by French intellectuals, who expected that Esperanto would demonstrate its practical use in international relations in an era of capitalism. Although the majority of them leaned towards pactfism, the special rhetoric of brotherhood used by Russian Esperantists in the context of the interethnic strife of their country was alien to the French. They considered the syncretistic ideas of Zamenhof particularly harmful to the further expansion of Esperanto in the developed and sophisticated West. Under the influence of its French leaders, the first conference of Esperanto speakers at Boulogne-sur-Mer (1905) approved a declaration defining *esperantisto* as anyone "who knows and uses the Esperanto language regardless of his reason for so doing," and declared the official movement not responsible for any "idea or aspiration" entertained by any individual in connection with Esperanto.

Although in theory this declaration sanctioned the use of Esperanto for any purpose whatever, even for purposes opposed to "peacemaking," the great majority of Esperanto speakers always held Esperanto to be more than a mere language, believing, on the contrary, that at the same time it symbolized the natural aspirations of humanity for peace. This belief in an "internal idea" in Esperanto was kept alive principally by Zamenhof, who refused to limit the application of the language to purely commercial ends. "Everything," he stated during his inaugural address to the Esperanto congress in Cambridge (1907), "that, giving offense to none, can create a peaceful bridge between the peoples, is not only not something to be timidly avoided, but on the contrary should be the very essence of our meetings . . ."

As early as the first decade of the new century, a sizable pacifist literature already existed in Esperanto. This literature analyzed the economic and social roots of world conflict and called for the guaranteeing of peace through institutional means. The journal *Espero Pacifista* (Pacifist Hope) began publication in 1905. Well-known pacifists were among the first authors of Esperanto textbooks for their compatriots, for example the Slovak Albert Škarvan and the Austrian Alfred Hermann Fried, who won the Nobel Prize in 1911; others played important roles in their national Esperanto movements, for example Felix Moscheles, of Britain, or Georg Arnhold, of Germany – the latter being one of the main patrons of the pacifist movement preceding the First World War. Among the first adepts of Esperanto in France was Gaston Moch, who was active in the Dreyfus-sympathising League for Human Rights and who resigned from the army to devote himself to the battle for peace and democracy. The novel of Bertha von Suttner, *Lay Down Your Arms* (*Die Waffen nieder*, 1889) appeared in an Esperanto translation (*For la batalilojn!*) in 1914.

There nonetheless remained a conflict between the concept of a language serving all purposes (as defined in the Declaration of Boulogne) and Zamenhof's

insistence that Esperanto was needed above all "to nurture the flame of human devotion and hope." A successful effort, if not to dissolve, at least to alleviate this contradiction was the establishment, in 1908, of the Universal Esperanto Association. Founded by the young Hector Hodler of Switzerland, UEA has remained the major representative organization of the Esperanto movement, on the one hand facilitating, through the establishment of a worldwide network of local representatives, the use of the language for the most varied purposes, and, on the other, adopting in more realistic form the original idealism of Zamenhof. The new association defined Esperanto as "practical internationalism" aiming not only to facilitate the relations between *nations* but also to be the vanguard in a new, positive phase of internationalism. As Hodler emphasized, it is impossible to consider the problem of world language apart from other social problems. To him, Esperanto was "principally a social, constructive and progressive movement" trying to bring *people* together regardless of national, linguistic or racial differences. Hodler saw the fate of Esperanto as "intimately bound up with the triumph of the movement for the establishment of a peaceful international order" and accordingly he demanded of members of UEA an active struggle against "international anarchy."

By turning away from an earlier tendency to utopianism, the founding of UEA brought the Esperanto movement to a deeper understanding about the complexity of the roots of international strife and about the political means necessary to work against it. Already during the First World War pioneering articles began to appear in the Association's journal calling for new legal controls in interstate relations. The main principles of postwar reconstruction were defined in these articles as "national freedom, democratic government, an international league of states." In addition to this, Hodler pointed out perceptively that "this League of Nations will be viable only if it unites not simply governments by legal instruments but also, and more importantly, the peoples themeselves in a spirit of mutual understanding." Hodler regularly wrote about the establishment of a postwar peace order also in the Swiss periodicals *Les Documents du Progrès* and *La Voix de l'Humanité*. A comprehensive study in French remained unpublished, as Hodler died prematurely in 1920.

Likewise Zamenhof, in his last years, came to a more realistic understanding of the attainability of his lofty ideals, concentrating on immediate and urgent tasks. In a memorandum to the Congress of Races in London in 1913, he stressed the need for interracial tolerance as a prerequisite for the prevention of international conflict; and in his "Appeal to the Diplomats" (1915) he not only argued for complete national sovereignty and the guarantee of full democratic rights to the citizens of the countries concerned, but also proposed the establishment of a European Court to regulate conflicts. In the more distant future Zamenhof foresaw the creation of a United States of Europe.

After the foundation of the League of Nations, the journal of UEA carried many articles in support of the League's aims and activities. These appeals came

mainly from the pen of Edmond Privat, editor of the journal and from 1924 to 1928 president of the Association. Privat also produced a number of books in Esperanto on similar topics, for example *Interpopola Konduto* (Conduct Among Peoples, 1935). A friend of Mahatma Gandhi and Romain Rolland, Privat enjoyed a high reputation outside the Esperanto movement as a campaigner for the independence of Poland and India. For its part, the League of Nations also recognized the potential of the Esperanto movement. Its deputy secretary-general Inazo Nitobe called Esperanto "a driving force for international democracy," and an official League of Nations report on *Esperanto as an International Auxiliary Language* (1922) concluded (p. 23):

> Language is a great force, and the League of Nations has every reason to watch with particular interest the progress of the Esperanto movement, which, should it become more widespread, may one day lead to great results from the point of view of the moral unity of the world.

Such expectations were nourished by the fact that in the 1920s tens of thousands of people were learning Esperanto. The language not only allowed these people to exchange ideas directly with people from other countries, but was also linked with hopes for a more just society, such as were particularly evident among working people. In 1921 a special organization was founded, called *Sennacieca Asocio Tutmonda* (Nationless Association Worldwide), devoted to the international education of the proletariat by means of Esperanto. Its weekly newspaper *Sennaciulo* (Person Without a Nation), in which ordinary people from all parts of the world gave straightforward accounts of their living conditions and personal cares and pleasures, had an important multiplicative effect, since hundreds of national-language magazines drew on its contents. Conferences, an abundant literature, the teaching of Esperanto in schools in several countries, mass courses for workers – all this testified to the great popularity of the language, along with the internationalist tendencies expressed through it, in the twenties and early thirties.

This development occurred largely outside of the Universal Esperanto Association, which had to maintain a more cautious, politically neutral position. Its members as individuals, however, never felt themselves obliged to conceal personal convictions, and these were in one form or another primarily directed toward the peace effort. The realization of this work depended on these individuals. It is not surprising that an Esperanto translation of the antiwar novel of Erich Maria Remarque, *Nothing New in the West*, appeared in 1929. Among the many prewar initiatives was also the creation of the Catholic International, which attempted to unite Catholicism with pacifism and used Esperanto in its work. Its founder Max Josef Metzger was later executed by the Nazi regime.

With the advance of fascism the Esperanto movement suffered terrible blows. In 1936 Hitler's Germany prohibited further promotion of the language, which

the Nazis regarded as "a language of communists" and also linked with "Jewish illusions about the brotherhood of man." Only a year or two later the Esperanto Union in the Soviet Union was broken up as an "international espionage organization." As a result, the lively international correspondence through which Soviet speakers of Esperanto maintained contact with the rest of the world was forcibly halted. In accompanying persecutions thousands of Esperanto speakers perished. Members of the Zamenhof family itself fell victim to the Nazi terror in Poland.

There are nonetheless many examples showing that during the war Esperantists continued to use their language, and even that Esperanto was able to be of help. In the Dachau and Stutthof concentration camps, imprisoned Esperantists organized Esperanto courses for those sharing their fate. In the Netherlands, Denmark, Poland and elsewhere, Esperantists hid Jews, thus risking their own lives. There were also heartwarming episodes in which Esperantists in critical situations were saved because the opposing soldier happened to discover a fellow speaker of the language.

After the Second World War, during which Esperanto activity was almost at a standstill, UEA was reconstituted. UEA was one of the first international organizations to proclaim itself in accord with the aims of the United Nations. As early as the middle of 1947, about a year and a half before the adoption of the Universal Declaration of Human Rights (December 10, 1948), the Association added to its Constitution a paragraph stating that "respect for human rights" was "an essential condition" for its work. In this way UEA made it clear that its neutrality as regards politics, race and religion stopped at that point where fundamental human rights were ignored, or where the development of peace and international cooperation was directly threatened.

It follows that in its activities in the outside world UEA, which since 1954 has been in official relationship with Unesco, insistently and systematically supports all efforts tending to strengthen the observance of human rights and the improvement of relations among nations. To such activities belong its participation in campaigns aimed at the creation of a more peaceful and united world, for example the Years and Decades declared by the UN. Through this UEA has demonstrated its commitment to the United Nations Charter and other international initiatives. At the same time, the specific concerns of UEA always remain essential in these activities: through its fight against linguistic discrimination (one form of violation of fundamental human rights) and through its plea for the facilitation of communication among all people as an essential precondition for genuine peace and understanding, the Association seeks to turn public attention toward a set of problems which have remained neglected in intergovernmental conferences and which up to now have not received the attention they deserve from the general public. The essential point – in the words of Ivo Lapenna, for many years president of UEA – is this:

> Little has been done, or is being done, for understanding on the simplest but most important level of all, the level of ordinary people. . . . Attention is always directed at the coexistence of states and much less, if at all, at the friendly, peaceful coexistence of ordinary individuals.

To inform the outside world of its laggardliness in solving this aspect of international cooperation, and to continue unremittingly the Association's own contribution in this field – these are the chief tasks of UEA in the future.

2. PRACTICAL WORK THROUGH ESPERANTO FOR PEACE AND UNDERSTANDING: A FEW EXAMPLES

2.1 Relief Work in Time of War

When the First World War broke out, the Universal Esperanto Association at once offered its services to the general public in helping those marooned in foreign countries by the outbreak of hostilities. UEA's headquarters in Geneva announced its readiness to mediate the exchange of private correspondence between the warring countries. It collected the mail received through its network of local representatives, sorted it by country and classification, and forwarded it, again through its local representatives, to the addressees. The requests dealt with in this manner ultimately reached an average of four hundred a day. In addition to acting as an agent for correspondence, UEA also helped to trace individuals, dispatched food, clothing and medicine, repatriated children, and helped prisoners of war. The number of individual services rendered by UEA local representatives and a dozen voluteers in the Association's headquarters ran to more than 100 000 in one year.

During the Second World War the international Esperanto organizations set up similar services. As early as 1936 "Esperantist Inter-Aid" was established to aid victims of the Nazi terror, mainly Jewish speakers of Esperanto, to escape from Germany and Nazi-occupied territory. During this war the forwarding of mail and food to internees from neutral Switzerland could operate on a limited scale only, because the network of local representatives could not be used to the same extent as in the First World War. Still, it was possible to help, among others, Spanish exiles and Jewish refugees in France and members of the Zamenhof family in Poland, before the Nazi policy of extermination annihilated them too. After the war, the Esperanto organizations did good work in reuniting scattered families.

Also worthy of note was the use of Esperanto to inform the world about the horrors of the war: speakers of Esperanto in Japan translated the first detailed reports of the sufferings of the atom-bomb victims of Hiroshima and Nagasaki. Retranslated from Esperanto into many national languages, these shattering descriptions reached a vast reading public in Europe.

Faithful to part of its tradition, the Esperanto movement also now effectively, though not strikingly, lends itself to humanitarian aid. Individual Esperantists have for a long time worked in local groups of Amnesty International, whose central office in London has on several occasions acknowledged the positive effects of their help. Through the initiative of UEA itself, the foundation "Konto Espero" was founded during the culmination of the war in Bosnia and Herzegovina, at first with the intention of supporting Esperantists suffering in the warring regions of the former Yugoslavia, but later extending its aid activity to persons who had become victims of war and persecution in other parts of the world.

2.2 Educational Activities

Several national Unesco Commissions are currently working in close cooperation to revise nationally used textbooks to remove stereotypes and misrepresentations of foreign countries and peoples. On this subject, which is so important for the cultivation of international awareness among children, speakers and users of Esperanto were among the first in the field. In the 1920s a group of teachers in France initiated the compilation of a book whose purpose was to remove chauvinistic tendencies from history teaching. The material for the book was collected through Esperanto in fifteen countries. Equally notable was the conference "Peace Through School," which convened in Prague over the Easter weekend of 1927 at the invitation of the International Office of Education in Geneva. At the end of the conference, in which Esperanto was used as the only language of interpretation, the almost 500 delegates from 19 countries approved recommendations on the international exchange of school children and on the removal of chauvinism from textbooks.

In 1957 an International Pedagogical Seminar was held in Yugoslavia on the subject "Esperanto and School." The conference analyzed the presentation of history in the textbooks of various countries. In their conclusions the participants pleaded, among other things, for a wider and more objective consideration of non-European history in European textbooks and suggested that Unesco publish readers with model texts for international use alongside national textbooks.

Since 1982 Japanese and Korean youth have been meeting in East Asia for the purpose of discussing ways to improve mutual understanding. One result of this has been the publication of a book on the history of Korea, translated from Japanese into Esperanto, which aims at breaking taboos surrounding the relationship of Korea and Japan, and at presenting a model of prejudice-free treatment.

In 1955 there appeared a 15-volume work *Children of the World,* published by a Japanese firm, in which children of many lands described themselves and their lives to Japanese children. A large part of the contributions by children,

principally for the volumes on France, Germany, Scandinavia, Eastern Europe and Southern Europe, were collected through cooperation between the Japanese editors and speakers of Esperanto in the various countries. A unique initiative came in 1956 from a Swiss teacher, who proposed to link children's Esperanto classes through a worldwide interschool magazine in Esperanto with texts and drawings by the children themselves, varying in age from six to fifteen. The idea was well received, and by 1969 thirty-six classes in sixteen countries, calling themselves *Grajnoj en Vento* (Seeds in the Wind), were working together to produce their contributions three times a year. In this way, from an early age the teaching of Esperanto stimulates a mental transformation from regional or national exclusiveness to global breadth, and helps schoolchildren to understand "foreignness" and to practice toleration. Sharing the same goal is the communal project "Interculture" of UEA and the International League of Esperanto Teachers, which began in 1998. Already in 1999 ninety-two schools in five continents were participating in this project.

It hardly seems necessary to point out the educational function performed by the Esperanto-language periodicals published in virtually all parts of the world. They regularly include articles whose aim is to strengthen the readers' awareness that it is everyone's responsibility to help solve world problems – through disarmament, the battle against hunger, the guaranteeing of human rights, and the removal of racism and of all forms of cultural discrimination. The Esperanto press also argues that in the work of international organizations and in negotiations among states, huge sums are squandered on interpretation and translation – sums that might be better spent for other purposes if organizations and governments could be convinced of the value of Esperanto as an effective and inexpensive solution to the language problem.

For over thirty years UEA has worked with Unesco, with which it currently enjoys operational relations. UEA has published an Esperanto translation of the Unesco publication *East and West – Towards Mutual Understanding*, and Unesco in its turn has published an Esperanto version of its *Recommendation on Education for International Understanding, Cooperation and Peace and Education Concerning Human Rights and Fundamental Freedoms*. On the occasion of the fiftieth anniversary of the Universal Declaration of Human Rights, UEA published an Esperanto translation of Leah Levin's guidebook *Human Rights: Questions and Answers*. The prestigious "East-West Series" of Esperanto translations of representative literary masterpieces from both hemispheres is published under UEA's auspices and includes, among others, *The Divine Comedy, Kalevala, The Koran, Martin Fierro*, and works by, among others, Shakespeare, Baudelaire, Tagore, Kawabata, Kafka and García Márquez.

In 1998 relations were initiated between UEA and the UN High Commissioner for Human Rights through the communal symposium "Language and Human Rights."

2.3 World Congresses

The chief manifestations of the Esperanto movement are the Universal Congresses of Esperanto organized yearly by UEA. These conferences are arranged not only to discuss the internal affairs of the Association, but also to provide an average of 2500 participants from all parts of the world a broad and varied program – from academic lectures and discussion groups to theatrical productions and public-speaking competitions. The only language of the Congress is Esperanto – and hence there is no place for that feeling of inferiority, so frequent among participants in international meetings whose native languages are not among the working languages of the conference concerned, in which a delegate is psychologically hindered from participating in debates on the same level as speakers whose national languages are "official."

Usually the Universal Congresses focus on one major topic, for example: "Language and Equality in International Communication" (Brighton, 1989), "'We the People': One World or Scattered Pieces?" (Tampere, 1995), "Tolerance and Justice in a Multicultural Society" (Adelaide, 1997), "Globalization: Chances for Peace?" (Berlin, 1999), and "Language and the Culture of Peace" (Tel Aviv, 2000). Out of these discussions arise resolutions calling on governments to accept all the conventions having to do with human rights and to ratify all the relevant pacts, or resolutions such as that pointing out that "any methods employed in education for international understanding must remain useless or yield minimal results if the barrier of language is not overcome, since this constitutes a fundamental obstacle to the interpersonal communication of the great mass of ordinary people." During the Berlin Congress in 1999, UEA's president, Kep Enderby, reemphasised the necessity of clearly uniting the efforts for a neutral international language with the efforts to advance the observance of all human rights throughout the world. One sign that the contribution of the Congresses to education in an internationalist spirit is receiving greater recognition is the fact that many governments are officially represented in the opening ceremony. Messages to the Congresses are regularly sent by the Secretary-General of the UN, the Director-General of Unesco, and leaders of other world organizations.

2.4 Personal Contacts

Not only the Congresses, but also numerous national and regional meetings provide opportunities for speakers of Esperanto to meet one another and exchange ideas. The youth section of UEA, the World Organization of Young Esperantists (TEJO), organizes regular seminars and holiday weeks for young people; it also runs a service for the exchange of visits among families in various countries. By and large, since the war the spoken use of Esperanto has grown considerably.

Increased facilities for tourism have enhanced the value of the language as a practical means of communication among people from many countries and every social level, and Esperanto speakers enjoy a privileged position compared with the average tourist. Books in national languages describing journeys abroad using Esperanto and documenting the learning process set in motion by such travel find a ready sale in, for example, Japan.

The many personal contacts made possible by a knowledge of Esperanto form a firm foundation for the Esperanto movement. They remain for the speakers of the language an experience as inspiring as that undergone by the participants in the First Congress of Esperanto in 1905 in Boulogne-sur-Mer, where, in the words of Zamenhof, the congress united "not French with English, not Russians with Poles, but people with people." The form and content of these contacts of course varies a great deal; it is hard to measure their extent or analyze their full effect. Furthermore, it is not only directly in personal meetings that Esperanto is used to communicate. For many, this occurs primarily in the form of correspondence. To facilitate this, UEA established a separate correspondence service (*Koresponda Servo Mondskala*) in 1958. The significance of such exchanges of opinion across national boundaries through letters written in Esperanto can hardly be overemphasized. Only someone familiar with the life of Esperanto speakers can gain an adequate impression of how much value lies in such international correspondence, in this most intimate form of the practical application of Esperanto, and what an educational function – in the sense that it leads to better understanding of the diversity and value of cultures – it can play. It was not owing to coincidence, by the way, that Esperantists were from the beginning among the most active users of the Internet.

Beyond official channels and prescribed forms of communication, beyond abstract statements on peace and international friendship and edifying resolutions on the contribution of Esperanto to world solidarity – it is at this level of personal contacts that we discover the true shape of what one might call the internationalism-in-practice of the Esperantists.

In many countries this activity has happened unobtrusively, largely unnoticed, even in secret. Because Esperanto makes itself available as an instrument of direct international communication, it tended to prosper particularly in the socialist countries of Eastern Europe, whose regimes wanted to oversee or even discourage contacts of their citizens with the outside world. Only after the fall of the Soviet Union were details revealed concerning the surprising extent of activity undertaken mainly by young Esperantists there, who organized large-scale tent conventions in which members of various nationalities used among themselves not Russian but Esperanto, and by this demonstrated their connection to an alternative, certainly more authentic form of internationalism than that demanded by the Party. In this way they contributed to the undermining of the Soviet dictatorship.

Currently, following the end of the Cold War, the Esperanto movement dedicates special attention to relations between the northern and southern hemispheres, trying

to cooperate in the creation of relations permitting people in these different parts of the world to understand the situations and particularly the thoughts of others.

3. CONCLUSION

The preamble to the Constitution of Unesco emphasizes that war starts in the minds of men and that it is in the minds of men that the defences of peace must be built. The Universal Esperanto Association, not only in the formally proclaimed principles of its constitution but also in all aspects of its actual activities, does exactly that: it builds the basis of peace in the minds of ordinary people. Unesco recognized this in its resolution of December 10, 1954, by acknowledging "the results attained by Esperanto in the field of international intellectual relations and the rapprochement of the peoples of the world." In 1985, the 23rd session of the Unesco General Conference reminded its members of the progress achieved in the meantime and expressed recognition of the "great possibilities that Esperanto offers for international understanding and communication among peoples of different countries."

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ULRICH LINS studied history and political science. He was vice-president of UEA from 1989 until 1995. Currently he works in Tokio coordinating exchanges between Japanese and German universities.

Publication list of Esperanto Documents

No.	Title
1.	Unesco and the UEA *
2.	Universal Esperanto Association, Annual Report 1974-75 *
3.	The 60th Universal Congress of Esperanto *
4.	The development of poetic language in Esperanto *
5.	The contribution of the Universal Esperanto Association to world peace *
6.	An introduction to Esperanto Studies *
7.	Esperanto on the air
8.	The Universal Esperanto Association in International Women's Year 1975 *
9.	International travel by speakers of Esperanto *
10.	Universal Esperanto Association, Annual Report 1975-76
11.	Language problems and the Final Act *
12.	Esperanto and the Universal Esperanto Association *
13.	Language and the right to communicate *
14.	Esperanto and older people
15.	Language and international communication: The right to communicate
16.	The use of the International Language Esperanto as a partial solution to language problems in international nongovernmental organizations: Some recommendations *
17.	Understanding among Africans: Linguistic isolations and linguistic communication *
18.	The future of modern languages in English-speaking countries
19.	The cultural value of Esperanto *
20.	Translation in International Organizations *
21.	Language equality in international cooperation *
22.	Esperanto: European or Asiatic language? *
23.	Esperanto and the Universal Esperanto Association
24.	Resolutions of the 65th World Esperanto Congress
25.	Constitution of the Universal Esperanto Association
26.	The language problem in the Non-Aligned Movement
27.	Esperanto in the service of the United Nations *
28.	Current work in the linguistics of Esperanto *
29.	Esperanto and literary translation
30.	Esperanto and the International Year of Disabled Persons 1981
31.	The educational value of Esperanto study: An American view *
32.	Unesco and the UEA 1976-1982
33.	World Communications Year: Social and linguistic aspects of modern communication
34.	The language problem in tourism *
35.	A history of the World Esperanto Youth Organization
36.	A lingua franca for Africa *
37.	The contribution of the Universal Esperanto Association to world peace *
38.	The language problem in science and the role of the International Language Esperanto
39.	The International Language Esperanto 1887-1987: Towards the second century
40.	Esperanto: A review of its present situation *
41.	Europe's Babylon: Towards a single European Language?
42.	Psychological reactions to Esperanto
43.	Esperanto Studies: An Overview
44.	A Policy for Esperanto
45.	The work of the Universal Esperanto Association for a more peaceful world

Several of the above documents are also available in French and Esperanto.
** Out of print*

National Esperanto organizations in English speaking countries

Australia: **Australian Esperanto Association**, 143 Lawson St., Redfern NSW 2016; ☎ (02)9698-2729; 💻 esperfrd@ans.com.au

Canada: **Canadian Esperanto Association**, P.O. Box 2159, North Saanich BC V8L 3S6

Great Britain: **British Esperanto Association**, 201 Felixstove Rd., Ipswich IP3 9BJ

India: **Esperanto Federation of India**, 5 Archana Corner, Sahyadri Park, Salunkhe Vihar Rd., Pune IN-411048; ☎ (212)662-132; ☎+fax (212)662-323

Ireland: **Esperanto Association of Ireland**, 9 Templeogue Wood, Dublin 6W; ☎ (01)490-2919

New Zealand: **New Zealand Esperanto Association**, P.O. Box 8140, Symonds St., NZ-1035 Auckland; ☎ (9)579-4767; fax (9)579-1070; 💻 neelam@voyager.co.nz

South Africa: **Esperanto Association of South Africa**, 75 Bronkhorst St., ZA-0181 Groenkloof; ☎ (012)468-767

USA: **Esperanto League for North America**, P.O. Box 1129, El Cerrito CA 94530; ☎ (510)653-0998; fax (510)653-1468; 💻 elna@esperanto-usa.org